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possible conflict that the war has produced—all these things are discussed with remarkable clearness, objectivity, fairness, and sense of proportion.

Doubtless so much information could not have been compressed within one volume but for the very copious and judicious use of maps. The volume contains two hundred and eighty maps, diagrams, and illustrations. For each important area such essential factors as the relief, the density of population, the ethnic and religious distribution, the mineral resources and industrial centres, and the old, new, or proposed boundaries, are usually portrayed cartographically, and with admirable technique. Many of these maps cannot be duplicated in any other published works; and, taken as a whole, they form the most remarkable and valuable part of the book.

The student of contemporary politics should also be grateful for the very substantial bibliography at the end of the volume.

An author who has attempted to deal in so limited a space with so immensely wide and varied a field, inevitably exposes himself to some charges of errors and omissions. One may, perhaps, regret that an account of "the new world" should contain virtually nothing about the organization and activities of the League of Nations; or so meagre a treatment of a subject like the new German constitution, or of certain areas so important to us as Mexico or the Caribbean. Some erroneous statements have crept in. Under the Treaty of Rapallo, for instance, Zara is placed under Italian sovereignty, and not "made a free city" (as is stated on page 269). Historians may discover a fair number of inaccurate dates; and may be surprised at some rather chaotic passages—*e.g.*, on Russian expansion in eastern Asia, or the religious troubles in Bohemia (in which the Hussite upheaval and the Thirty Years' War are very much mixed up), or at such statements as that the Seljuks conquered Anatolia in the eighth century (page 431), or that "in 1863 . . . the Duke of Slesvig and Holstein came to the throne of Denmark as Christian IX. and attempted to unite both provinces to his kingdom" (page 175).

Nevertheless, these things weigh but slightly against the merits of a work which is undoubtedly the most useful introduction to world politics that has appeared in this country since the Armistice. One would like to see the volume in every American library.

R. H. LORD.

*Essays on the Latin Orient.* By WILLIAM MILLER, M.A. (Cambridge: University Press. 1921. Pp. viii, 582. 40s.)

THIS volume contains (1) twenty articles on the history of Greece from the Roman conquest to the end of "the Venetian revival in Greece", 1718; (2) six "Miscellanea from the Near East". All of these essays have appeared in the last twenty-five years in the *Quarterly Review*, *English Historical Review*, *Journal of Hellenic Studies*, *Byzantinische*

*Zeitschrift, Westminster Review, Gentleman's Magazine*, and journals of the British and American archaeological societies of Rome.

The titles of these periodicals would suggest a difference in the quality of the essays. Some are well-written summaries, such as the first two, the Romans in Greece and Byzantine Greece, which together take up only fifty-five pages for thirteen and a half centuries; some are valuable contributions in the field in which Mr. Miller is particularly learned; some are more or less "timely" articles, notably the Latin Kingdom of Jerusalem, written after Allenby's capture of the city. Some essays are furnished with bibliographies; some are copiously annotated, others not.

Most of the essays on Frankish and Venetian Greece, as well as some of the others, were written before Mr. Miller published *The Latins in the Levant* and their conclusions were incorporated in that volume. Frequently passages were reprinted verbatim from the essays, as might be expected; but the plan of the book necessitated rearrangement and frequently condensation or elaboration; *e.g.*, p. 57 of the present volume is made up of material which is printed partly in the preface and partly on p. 1 of *The Latins*; p. 60 contains sentences from pp. 3, 4, and 6 of the earlier book; pp. 118-124 have passages from pp. 221-245 of *The Latins*; pp. 144-147 of this book from pp. 400-406 of the other; etc. In the preface the author states that "all the articles have been revised and brought up to date by the light of recent research". Apparently there have been lapses. Although he has much to say about the "Chronicle of Morea", he does not cite, and apparently has not used, Longnon's excellent edition published in 1911 or Adamantiou's "definitive study" published in 1906.

A review of the more important of these essays would be a work of supererogation, as *The Latins in the Levant* was published fourteen years ago and its worth has been recognized. This volume contains some documents, some lists of rulers, and considerable material not found in the former work. It is a question, however, whether in these days of expensive book-making it was worth while to reprint so much that was already accessible. In the different essays, also, there are frequent repetitions which were advisable when they appeared separately, but might well have been omitted in the book.

The "Miscellanea" include convenient summaries of the history of Valona, of the Medieval Serbian Empire, and of Bosnia before the Turkish Conquest; an interesting paper on Balkan exiles in Rome; and articles of slighter value on the Latin Kingdom of Jerusalem and Anna Comnena. In the former, old errors are repeated: *e.g.*, p. 528, that the Knights of St. John originally took their names from St. John the Merciful; over thirty years ago Delaville le Roulx and Herquet proved that the name was taken from John the Baptist. The old fable that the Assizes of Jerusalem were drawn up by Godfrey and kept in a chest in the Holy Sepulchre is again repeated. One other correction may be

noted: on pp. 301-302 the derivation of *maona*, the name for an association of Genoese business men, is stated as of uncertain origin and various derivations are noted, but not the one now accepted, *viz.*, from the Arabic *ma'ûnah*—mutual assistance—(Schaube, *Handelsgeschichte der Romanischen Völker*, Munich, 1906, p. 289). This last correction suggests the statement that Mr. Miller is not very much interested in economic history.

There are fifteen illustrations, eight for Monemvasia, four for Boudonitza, and three for Karditza; but only one small and rather unsatisfactory map. In other respects the volume is an excellent piece of book-making. Yet the question remains, whether it will add to the author's deserved reputation.

D. C. MUNRO.

*Hinduism and Buddhism: an Historical Sketch.* By Sir CHARLES ELIOT, H. M. Ambassador at Tokio. In three volumes. (London: Edward Arnold and Company. 1921. Pp. civ, 345; iii, 322; iv, 513. Set £4 4s.)

SIR CHARLES ELIOT has had a long career as a diplomat and has graced several posts from Washington to Tokio. He has been also, if not a specialist, at least a writer on Finnish, Turkish, and related languages, and has had an opportunity to study at first hand the practical working of Buddhism in Tibet, Cambodia, China, and other haunts of later and modern Buddhism. With a foundation of Sanskrit to start with he has thus been admirably equipped to tell the long story of Buddhism as one who knows it both *ab initio* and from the inside. Naturally, however, in so vast a field he is more competent to relate what he has seen at one point than at another; he is more at home and more original when writing of Buddhism outside India than in describing Indian Buddhism, where, despite his early linguistic training, he feels himself dependent on the work of more recent explorers. His three volumes as a whole therefore are a peculiar mixture of borrowed and individual research. In great part they are valuable chiefly to the general reader who will not know how much of what he reads has been repeated or assimilated from previous books; at the same time they are valuable to the specialist, who will find in them useful additions to his store of knowledge in fields rather remote from his own narrower investigations. In sum, it is difficult to discover for which class of readers these volumes were especially intended, but both classes will gain from a perusal of the whole.

"Hinduism" to the specialist has rather a restricted meaning. It does not include the early Vedic religion nor its philosophic expression in the Upanishads. On the other hand, what it always includes is the later mixture of Aryan and un-Aryan religious ideas and their expression in the Puranas, religious works of the first centuries A. D. Ignoring this, the author of the present voluminous work, after a generous introduction, gives a second introduction by discussing the political history